1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

573 old China, is treated with a greater deference, based not on fear, but on that admiration for learning which is so deeply rooted in Chinese cultural tradition.

There can be no doubt that this attitude has been taken over by the Min Chia from their Chinese neighbours and rulers. It is perhaps reinforced among them by the fact that learning, which means Chinese learning, involves the study of a foreign language and thus sharpens the distinction between the literate and the unlettered. Min Chia who have passed through the Middle School have in the process become a distinct group, to whom Chinese is as familiar as their own language, sharing interests and experiences which their less educated relatives do not understand and cannot appreciate. The school has become for them a new kind of greater family, for just as Chinese tradition accords to the teacher the respect due to a father, not merely in school, but in society generally, so schoolmates feel towards each other the intimacy, if not always the affection, otherwise reserved for kinsmen. Friendship between young men largely compensates for the absence of free social intercourse between the sexes, and such friendships are almost always based either on kinship or on fellowship at school.

596 It is still customary in Min Chia families for the married sons to remain in the paternal home, at least during the lifetime of the parents, and consequently a Min Chia home is usually fully occupied with numerous children, unmarried daughters, daughters-in-law, grandchildren and [581] other relatives. In a culture where Ancestor Worship plays a major rôle it is natural that the bearing of children, especially sons, should be considered the first duty of women, ● 584 and the principal object of marriage. No Min Chia mar- 596 riage is arranged by the free choice of the bride and groom, except in the irregular elopements discussed earlier, and consequently affection and companionship, though these

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

may happily come after marriage, are not pre-determining reasons for a marriage. The wealthier families, moving with the times, are beginning to realise that education for girls is not a mere waste of money, or a whim of some old scholar to be indulged in favour of a favourite granddaughter, as was once the case. To-day a young man of good family expects that his wife shall be able to read and write and have some general education. Nevertheless the duty of a wife is still to bear children, keep the home, and perhaps help to run the shop. She may have her women friends, usually drawn from relatives and in-laws, but there is little social life shared by husband and wife. He goes out to see his friends alone, or entertains them in his own home without his wife being present, although among the more advanced families he may present her to the guests before the meal.

A newly married bride has little independence in her husband's home, for it is controlled by her mother-in-law, or if she be already dead, by a sister-in-law senior to herself, or some other female relative of her husband's family. Her happiness will depend on the character of these women, for her husband has little to say in the home, and if she is disliked by his mother, he can do nothing to alleviate her lot. The best and most certain way of obtaining consideration is to give birth to a son, and if the child lives her position in the home is assured. Unfortunately the infant mortality in a country where medical knowledge is slight and the services of a skilled doctor unobtainable, is naturally very high. So much is this the case that no Min Chia will celebrate the birth of a child until it has lived at least a month, and it is not given a name until it has survived a year. Then indeed the family begin to feel that they have really got a new member, and the important question of the name is decided.

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

562 the woman you must state your problems or put your request. If you ask a man whether you can stay for the night, or if you are asking for water or fire, he simply looks at you and then turns to the woman. She is the man-of-affairs; the man's job is to smoke his pipe.

161 591 Again, due to the hostile environment, not only is the population scanty, but the birth rate is low and the death rate high. Therefore, travelling in the mountain valleys in Lifan one often sees deserted homes due to the disappearing of families without heirs. In order to keep the family name from disappearing, there is the custom of Shang-men 上門. It's direct translation is "up the door". Its meaning is for a man to marry into a woman's home and inherit the family property with the understanding that the children must be named after the mother's family. But as this custom works out many men who go out trading in other regions will marry into a family and live there for one or two years, and then return home to his first family, and later on he'll shuttle back and forth with a home at both ends to meet his convenience. He has almost no responsibility towards either family, but privileges in both. Some men have even three families, and when the wives discover this they do not seem to mind.

When we went to Lung-hai 龍海灣 for the investigation of iron ore there, the district leader, Lo 羅, who acted as our guide, told us that he once joined the church when Mr. Torrance was there. But since then he has married and has a large family. When we called on him at his home and congratulated him upon his success, he calmly said he had another family beyond the mountains which he has not seen for several years. Upon inquiry as to the reason, he simply said he had been married to a woman there when he went trading there as a young man. He has not been there for some years. It is a custom nobody thinks wrong or strange. I do not know whether you would call this an honor to women or not!

F. CUSTOMS IN RELATION TO RECREATIO

533 584 As we have already stated, the land is all in slopes, houses are scattered, and the roads are poor. Women are busy keeping the family fed. Men of the Ch'iang and Gia-rung communities help out by going into the mountains hunting or digging, or by carrying tea from Kwan-hsien 灌縣 into the grasslands, while among the Fan people most of the men are busy at their prayer wheels and scriptures. One would think life is a worry and dreary job. But no, it is not so. The tribes people do everything with joy, even suffering poverty. Streams of vocal music ring out from the mountains. It is the custom to sing while working. Their loudness of singing out-of-doors almost corresponds to that of the Norwegians toward dancing on the mountains. When one person is singing the whole valley echos back, and then someone hidden somewhere behind the rocks responds, and the mountain echos back again. They are innocent, natural, and free from the restrictions of ettiquette. In this way lovers talk to each other, and this is sometimes the prelude to marriage.

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

517 men sit and smoke and gossip, and the women spin yarn of hemp thread, make shoes or embroidery, or sew clothing.

527 During the first moon families invite friends and relatives
[525] to a feast where they eat, smoke, talk, and drink wine. There is very little gambling. At this time people may amuse themselves by "playing lion," when two men covered by an imitation lion's skin dance about and fight with a man who always conquers the lion.

517 While working in the fields, tending their flocks, gathering wood or working in their homes, men and women talk and sing songs. When bringing home loads of wood or corn or some other produce they
[562] may stop at a convenient resting-place and chat. There is considerable freedom between the sexes--that is, they visit and talk freely together, with comparatively little sexual irregularity.

535 At Chiu Tzu T'un in 1933 the writer witnessed a dance by
171 twelve women and six men. The women were lined up on the right and the men on the left. First the men would sing a line of a song, dancing rhythmically, and waving their arms from side to side. Occasionally there was a slight, quick lowering of the body. There were graceful steps in unison, a swaying of the body, and a stamping of the feet. While singing each line each person turned around com-
[415] pletely one time. It was both interesting and graceful. There was a jar of wine from which the performers drank through small bamboo tubes. As the wine became low, fresh water was poured into the jar. The dance was led by a female relative of the local ruler. Since she was a Jia Rung, and the Jia Rung are very near, since the dance is lacking in other parts of the Ch'iang region, and since it very closely resembles the Jia Rung dance, it seems safe to assume that this dance was borrowed from the Jia Rung.

2. Engagements.

584 Sometimes through singing "Mountain songs" or otherwise a young man and a young women become attached to each other and desire to get married. In that case they must request their parents to appoint middle men to make the necessary arrangements, and the consent of the two families must be obtained.

In Ch'iang engagements middle men are always necessary. Marriage is not an individual, but a family affair. Generally the young people are not given a choice, but the choice is made for them. A

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

refusal is not expected, and approval is not asked. A primary consideration is the value of the girl or woman as a worker to the family of the groom. For this reason wives are often older than their husbands. The writer heard of one boy who at twelve was married to a woman of twenty-six. She was a fine worker. To carry through an engagement and a marriage generally costs over a thousand dollars, and often the groom's family has to borrow. Naturally every man wants a wife and every woman wants a husband, so every person gets married sooner or later. 584 [581]

In 1933 the writer was told that the custom near Tung Men Wai and Mu Shang Chai was that the groom s family should give the family of the bride a pig s head, a couple of small jugs of wine, some pork, shoes, stockings, etc. At Ts'a To in 1941 he was told that the gift to the bride s parents should be a piece of pork, three jugs of about thirty-five catties of wine, two large pieces of white bread, incense, candles, etc At Ta Ho P'in Chai near Wen Ch'uan he was told that the groom's family should give eight rolls of cloth, black or blue but not white, twenty-four catties of pork two large wheat biscuits, three jars of wine, one large wheat cake called in Chinese a Ko kw'ei, one pair of earrings, ten feet of brass wire, and one pair of putteas. There is variation in the different localities and the objects, the amount, and the value varies with every family according to the ability of the groom's family to give

The horoscope is sometimes but not always used If it indicates that the marriage would be unlucky, the engagement is not consummated, [787]

3. Marriage.

A lucky day is chosen for the wedding. Near Mu Shang Chai and Lung Ch'i Chai in 1933 the writer was told that sometimes the "flowery chair" or bridal sedan chair was used to take the bride to the groom's home, but if not she rode a horse, that on arrival two persons helped the bride out of the chair into the house, and that the bride and the groom kowtowed to the housegod, to the go-betweens, and to the friends. 585

At Ta Ho P'in Chai in 1941 it was stated that the bride rides in a sedan chair (not in a "flowery" or decorated sedan chair as formerly), escorted by her brothers and sisters but not by her

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

585 paternal uncles. The groom's family sends two boys ten-odd years old to escort her, and also two young girls. The bride and the groom bow to the house-god, to the parents and grandparents of the groom, to the groom's uncles, to the female relatives, then to all other friends, relatives, and guests. Then in the main room they drink tea.

On the day after the wedding the bride returns to her home. If it is near, she returns the same day. If it is far, she stays over night and returns the following day.

584 Sometimes two families who have both sons and daughters trade daughters and give with the daughters two boxes, bedding, and a few other articles. This saves a great deal of money.

597 If a family has daughters and no sons to continue the family name, it often adopts a son who is married to a daughter. He takes the name of the bride's family, and his children after him. The writer heard of a family in which this occurred for three generations.

587 Sometimes when an older brother dies leaving a widow, a younger brother marries the widow and the children born are reckoned as the children of the older brother. An older brother can not marry the widow of a younger brother.

A widow may take a husband who comes and lives in the family home. The children are considered the children of the first husband, and take his family name.

585 The priest is sometimes invited to perform a religious ceremony as a part of the wedding ceremonies. Burning cedar twigs as incense and chanting his liturgies, he informs the great gods, before the sacred white stone on the housetops, of the marriage and invokes the blessing of the gods, especially of Mu Byn Sa-i, upon the young couple.

4. Birth.

844 At Tsin To we were told that when a child is born the mother's parents give her a peck of rice, one hundred eggs, ten catties of pork, a bowl of *chiu mi* or wine rice, and clothing, a hat, and shoes for the baby. This custom also varies greatly with different families. A mid-wife helps the mother at childbirth. After the child is born the mother must not leave the house for thirty some-